

THE AMERICAN MISSIONARY.

"To the Poor the Gospel is Preached."

JANUARY, 1878.

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COMMUNICATIONS

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JANUARY, 1878.

No. 1.

American Missionary Association.

1877—1878.

Year after year the work of the American Missionary Association goes on with steady increase. We glide from one year to another noiselessly, and take up on the New Year's Day the same tools we dropped when the signal came that the working hours of the old year were ended. One seems very much like the other, and yet, as we look back, we find that each year has, to some extent, a character and a work of its own. Changes come unheralded, proportions vary; each phase is now conspicuous and now in almost eclipse, while the whole work goes on.

A few years ago it was the large number of our common school teachers sent from the North to the just-opened Southern field; then came the era of Normal instruction, as the States opened schools for the colored children, but could not furnish schoolmasters fit to teach them. The facilities for higher education, and, especially, for training for the ministry, came in then for our care—1877 saw what seemed to be the beginning of the end in this direction, in the sending of three men, trained in our schools, for missionary work to Africa.

What shall be the peculiar work of 1878? There is no portion of the whole which those who work through us are willing to have dropped. Among the Indians, what little we have done we must continue to do, until some Providence as plain as that which gave it to our hands shall discharge us from the duty. We cannot withdraw our help from the churches on the Pacific Coast, in their endeavors to lead the Chinaman through the knowledge of the English language to the God of the English-speaking people. We cannot close the Normal school, for the intelligent Christian teacher is yet the greatest want of the Southern Freedmen. To the young men who desire to preach Christ Jesus and Him crucified to their own people, we cannot deny the instruction in the word of God and in the truths of religion which they ask of us. All these, which are distinctively departments of Christian effort, must be kept up, and, especially, this work among the negro youth of the great South.

What we should be glad to make the great and characteristic work of the new year, is the Southern church work. We have now more students in our three theological schools than we have churches in the entire South. Of course, this does not limit the opportunity of these young men. It does not altogether destroy our influence through

them. They will go out and preach the Gospel, but they must go into other ecclesiastical relations to fill churches of other orders, and, as we feel, many of them to do far less telling work for God and good than they might in churches founded anew by them under our care. This direct evangelizing and church work is very dear to those to whom the management of this Association is entrusted. Shall 1878 be for us the year of church extension?

There are favoring conditions in more respects than one. The comparative freedom of the South from political agitations gives the opportunity for undisturbed effort for the enlargement of this work. The impulse given by the Syracuse meeting will be felt long by us and by all connected with the Association. The diminution of the debt already relieves for use in active service nearly \$3,000 a year, which was absorbed by its imperative demands.

If this debt can be wholly put behind us we may add this to the achievements of the coming year.

It is easier to write prophecy than history, and yet the pen will glide lightly over the paper, and the press will resound with a more cheery clatter than in other days, if a year from now, they shall be able to make it known that the churches in the South have been largely increased in numbers and efficiency, and that the debt of the Association has every cent of it been paid.

With a "happy new year" all round the circle, officers, missionaries, teachers, contributors, let us to the work!

In the fall of 1866, Mr. Warren Ackermann gave to the Foreign Board of the Reformed Church of America \$55,000 in one gift, thus entirely extinguishing its debt, and leaving it a fund of nearly \$10,000 for expenditure upon the field.

Last spring the Presbyterian Board of Foreign Missions was on the point of reporting a debt of \$50,000, when a like gift, by the liberality of Mrs. John C. Green, of New York, freed them from that necessity, and enabled them to close the year without a deficit. The Methodist Episcopal Missionary Committee, by special effort during the last year, paid off over \$100,000 of their large indebtedness. None of us have forgotten the noble spontaneity of the successful movement this fall at Providence, resulting in the complete liberation of the American Board from their debt of nearly \$50,000, and we cannot fail to notice with rejoicing every success of "the finangelist" (as he has been called), Mr. Kimball, in casting the mountains of church debt into the sea of solvency.

All these things encourage us to hope and pray and labor for great things. Our debt is diminished already from \$93,232.99 to \$57,816.90. This is quite within the average of the sums named above. Not one of these societies or churches but will say: "These gifts, to deliver us from the bondage of debt, have proved the grandest helps to our forward work." Let no one think that money thus given does not tell upon the work. It does tell: not this year alone, but every year it puts money in our purse to be expended in the directest furtherance of our mission to carry the Gospel of light and love to the poor and neglected races. It is in effect a permanent fund, the interest of which we have for yearly use.

Is there not some one, or may there not be more far-sighted men, to whom the Lord has entrusted a liberal share of His gold and silver, whom these examples and this opportunity may stimulate?

In accordance with the decision at the last Anniversary Meeting of the American Missionary Association, the printing of this paper will be done hereafter in New York City.

In parting with General Armstrong and his printers at Hampton, it gives us pleasure

to bear our warmest testimony to their uniform courtesy and to their untiring efforts to relieve, as far as possible, the unavoidable difficulty of printing at so great a distance from these rooms. Of the excellence of the work done at the Hampton office, we need use no words of commendation, for each successive number has carried to our readers its best evidence.

During the past year, as we learn from General Armstrong, it has given help to eight young colored girls who, as folders, have been able to earn enough to materially assist them in meeting their school bills; it has given steady employment to two young men who, twelve years ago, were enrolled in the first schools opened at Hampton by the Association. From little bright-eyed pickaninnies they have grown to be competent printers; they are now a help to their parents and are growing up to be among the solid men of Hampton.

Extra help being needed, a very worthy colored mechanic in Litchfield, Conn. was engaged. He not only worked on the *MISSIONARY*, but having rented a house in a region destitute of workers, he at once gathered the young and the old, and every Sunday morning during the summer a motley crowd of about fifty in number was collected in his verandah. Seated on boxes, tubs, pails, etc., they received excellent instruction from Mr. Rowe, through whose good work we hope that some who were blind can now see.

The officers of the Hampton Institute bear testimony to the decided benefits received from the printing of the *MISSIONARY* at Hampton. It has been of no small advantage as an aid to the Industrial Department there, which is the peculiar and difficult feature of the Institute.

With this number, then, the *MISSIONARY* returns wholly to this office and its vicinity for preparation. As our readers have already noticed, the advice of the Annual Meeting has been followed in restoring it to its old form, which many of its familiar friends think more becoming than the perhaps sprightlier, but less dignified manner of the last year. We trust they will not like it less because it has a little more of body than formerly, and is attired in a new, and, we trust, not inappropriate dress. A few of its additional pages are given to advertisements by the same advice. We shall be glad to serve and be served by our friends, who know our circulation and constituency, in opening to them this channel of communication with one another.

It is our hope to make the *MISSIONARY* of certainly as much, and, if possible, of more value than in former years. We should be glad to do what we can to dissipate the impression that an exposition of Christian opportunity and a record of Christian work is of necessity dry reading—of use mainly by way of fitting preparation for a Sunday afternoon nap. We know that the opportunities, if realized, are full of encouragement and stimulus, and that the work itself is intense in its earnestness and interest. We know that the considerations which enforce its claims are among those which appeal most irresistibly to thoughtful men, and stir their deepest feelings. If the presentation, then, be dry, it must be the dulness of those who write, or the indifference of those who read. We will try to prevent this at one end if our friends will at the other.

We shall try to procure the freshest and most recent news from the field, in regard to the general progress and the particular incidents of the work, by diligent application to our missionaries and teachers—remembering ourselves, and reminding others, that they are busy men and women, far more intent on doing the work than in telling about it. We shall endeavor to give, in condensed form, a record of the current events, religious, social and sometimes political, which affect the various departments of our work. We hope to arrange for special presentation of the nature and needs of our larger institutions in successive numbers. So we shall try to bring within the range of our readers' vision

the stars of larger and of lesser magnitude which gem our Southern and Western sky, only regretting that our, like, other telescopes, can only bring far-off things a little nearer—can by no means reveal them as they are.

With the old form we return, of necessity, to the old subscription price—50 cents a year. Will our good friends remember that if each of our 25,000 magazines should bring us in a half a dollar, they would be a source of income to the Association, beside the valuable service which it does us indirectly? If this suggestion impresses any one favorably, please let the money be inclosed, and the letter sealed and directed at once before it can be forgotten.

In accordance with the further recommendation of the Annual Meeting, Rev. George M. Boynton, of Newark, N. J., who, as a member of the Executive Committee, is familiar with the work, and whose pen has contributed freely to our columns during the last year, has been associated with us in the editorial charge of the *MISSIONARY*.

WOMAN'S WORK FOR WOMAN.

Specific missionary work by devoted women, among the colored women and girls in the South, is one of the many interesting departments of our enterprise. "Woman's work for woman" has not been neglected, although it has not been made prominent before the public by the Association. It is enough to say that more than three-fourths of our missionaries have been women, and the majority of our church members and pupils, females, to make it evident that much work of this kind must have been done; still it has not been singled out and magnified as *the* work to which, as an association, we had given ourselves. It has all along been a matter of deep regret that we could not make more of this branch of our work. We have noted the inexpressibly sad condition of the colored woman in the South—no future before her, public opinion giving her no recognized standing of respectability, dooming her to an evil reputation, whether in character she was deserving it or not, and this, too, in a Christian country—these things we have noted and felt; but our receipts were all swallowed up in the current demands of our general work. We are glad to be permitted to record that a step has recently been taken, promising relief in this direction. A lady in one of the Western States, who has been for years known as an indefatigable worker for Christian missions, has had the elevation and salvation of the colored women of our country on her heart and mind for years. She has made herself thoroughly acquainted with the fact that if anything is done, it must be *in addition* to what the ordinary receipts of the American Missionary Association would warrant. Self-moved, she said to our Executive Committee a few months ago, "If you will commission a competent and devoted woman missionary and assign her to one of your mission stations, to give herself *entirely* to the work of visiting the homes of the colored women, for the purpose of saving them by the use of every method her enlightened judgment may suggest as wise, I will become personally responsible for her support, and will pledge that what I do shall not in any way interfere with the general receipts of the Association." The Executive Committee thankfully accepted the proposition. A lady missionary was appointed and sent to Memphis, Tenn., in November. She entered at once upon the field, and the beginnings of her work are full of promise, and already assure us of the usefulness of her mission.

We hear from Memphis the week after her arrival of the favorable impression made, and of the rejoicing on the part of our teachers that there is help for them in the homes of their pupils and in mothers' meetings, etc. One teacher says, "I hope to visit with her a little, especially to take her to the homes of our girls." Another writes, "We regard her being sent here as a special Providence in our favor. I think there is no place where she could do more."

We trust that many such workers may be sent by the Christian women of the North to these their needy sisters in the South.

The *Advance* mentions the Church Sewing Circle as the medium, and the spring as the most convenient time, to carry out the following suggestion. In this way, it says, there need be no friction between what is done for the A. M. A. and other missionary work :

"There was a time, directly following the war, when the American Missionary Association was wonderfully aided in its work by the special efforts of the philanthropic women. There has been nothing finer done in the way of immediately urgent but far-reaching influence, by the Christian women of America, either before or since. Every one rejoices in the helpfulness of the Woman's Boards, creating and fostering as they do a mighty interest on behalf of their benighted sisters in heathen lands, and we will not believe the Christian women in our American churches incapable of again inaugurating some similar work, equally worthy of them, toward meeting the inexpressibly urgent moral necessities of their sadly darkened and depressed sisters nearer home."

THE JUBILEE SINGERS AT THE IMPERIAL COURT OF GERMANY.

The Jubilee Singers have recently gone to Germany to continue the work they have for the last six years been so successfully doing in the United States, Great Britain and Holland, in the interests of the education of their race at Fisk University, Nashville, Tenn.

Within a few days of their arrival at Berlin, they had the honor of appearing before the Imperial family of Germany under circumstances of peculiar interest. They were invited by their Imperial Highnesses, the Crown Prince and Crown Princess, to sing some of their slave songs at the New Palace, Potsdam, on Sunday afternoon, Nov. 4, and on presenting themselves at the appointed hour they found, to their joy, that they stood in the presence of His Imperial Majesty, the Emperor of Germany, as well as in the presence of the Crown Prince and Princess, with their children gathered around them. Thus three generations stood together in the home circle, listening to this little company of emancipated slaves from the United States, as they sang the songs of the days of their bondage. And never did their strange, touching songs produce a deeper impression, or call forth heartier expressions of sympathy for, and interest in, the work they are laboring to do for their race in America and in Africa.

His Majesty, the Emperor, made many inquiries of the President of the University respecting the Singers, and their personal history, and the work they had accomplished, while the Crown Prince and the Crown Princess conversed freely with the Singers, making inquiries, and expressing great delight in the singing. It was especially gratifying to learn from the Crown Princess that four years ago, when the Jubilee Singers had the honor of singing before her Royal Mother, the Queen of England, she had received a long letter speaking of the Singers and their mission. The Crown Prince said, "These songs, as you sing them, go to the heart—they go through and through one."

The first public concert was given in Berlin, at the Sing Academy, on the 7th of November, and was greeted with such hearty demonstrations of approval, that success in Germany seems quite well assured.

A GOOD USE OF NEGRO SUFFRAGE.

An article of two and a half columns in an Augusta, Ga. paper, begins thus : "The Superior Court room in the City Hall was crowded last evening with the colored voters of the county who had assembled to listen to addresses from Hon. Jos. B. Cumming, the Democratic nominee for Senator, from the Eighteenth Senatorial District, and Hon. H. Clay Foster, Independent candidate for the same position. Both these gentlemen were present by invitation of the colored people themselves." Then follow abstracts of the speeches of the two candidates, wherein each attempts to show the colored voters that he has a stronger claim upon them than his competitor. This political gathering

was peculiar in several respects. The audience was composed of Republicans, while the speakers were both avowed Democrats. The assemblage comprised a distinct class in the Senatorial district. This class was composed of those who during most of their lives had enjoyed fewest opportunities to obtain knowledge and learn how to vote intelligently. And what is most vital, they, as the speakers seemed to tacitly acknowledge, held the balance of power. In other words, they, whatever their standing might be in society, and whatever qualifications they might possess or lack, were to decide which of the two candidates should represent the PEOPLE of the Eighteenth District in the State Senate.

Whether or not it was humiliating to the pride of "high-bred" citizens of the Empire State of the South to vie with each other thus publicly in soliciting the votes of their former servants, is of little consequence. Neither is it a matter of very great import that a political gathering of "niggers" (negroes would be more elegant, but less pointed,) was respectfully addressed by Southern white men, and respectfully referred to by a Georgia Democratic paper. That all the colored voters of that district will be urged and helped to pay their taxes, and thus for one year at least avoid disfranchisement, and will have an opportunity to vote unmolested, though a good reason for congratulation, is nothing worthy of very great consideration. But the prominent and startling feature of this incident is the fact that those who, through no fault of theirs, are least qualified for the responsible trust, hold the balance of power and cast the decisive vote. In this instance, no great issues are involved, and if, under the influence of wise and virtuous leaders of their own race, our colored friends always see as clearly what is really for their good, the danger will be lessened. As an indication of what is now uppermost in their minds upon such occasions, and for the encouragement of those who contribute to the funds of the A. M. A., I will quote the questions they put to the candidates:

"1. Are you in favor of the States levying a tax for educational purposes—the benefit to be equally enjoyed by all classes?"

"2. Are you in favor of the State continuing the annual appropriation of \$8,000 to the Atlanta University for the higher education of the colored youth?"

"3. Are you in favor of the law known as the 'Laborers and Mechanics' Lien Law'?"

Such danger coupled with such encouragement ought to nerve the arms of A. M. A. laborers, and stimulate the alms-giving of its contributors.



We are rejoiced to hear of the increasing prosperity of Howard University under the presidency of Dr. W. W. Patton. The attendance and attention of the students to their work, is, we are informed, most gratifying and encouraging. Dr. Patton, in addition to his presidential duties, fills an important chair in the Theological department, the maintenance of which department our Association shares with the Presbytery of Washington. On another page, we give some extracts from the thoughtful Inaugural address of the new President, which we are sure will interest our readers.



The barque "Jasper," which sailed from the port of New York, September 24th, carrying the missionaries Snelson, James and White, with their families, to reinforce the Mendi Mission in North-western Africa, was reported in the New York *Herald* of Saturday, Dec. 1st, as arrived at Sierra Leone. The date of arrival was not given. A note just received from Mr. Snelson, dated Nov. 20, then at Freetown, assures of the health and safety of the party. The same Hand which we trust has delivered them from the perils of the sea is able also to deliver them from perils by land and from perils by their own countrymen. We hope before our next issue to receive the account of their voyage, and their first impressions of the field they go to cultivate.

NEWS FROM THE CHURCHES.

Rev. J. E. Smith has accepted the pastoral charge of the Midway Church, Liberty Co., Ga., succeeding Rev. Floyd Snelson, who has gone to the Mendi Mission in Africa.

Rev. Wilson Callen has gone to the churches at Belmont and Louisville, Ga.

Rev. J. G. Kedslie, from Jamaica, West Indies, to McLeansville, N. C. He reports an increasing religious interest there.

Rev. J. H. H. Sengstacke is with the church at Woodville, Ga.

Mr. J. R. McLean, a student at Talledega, is preaching at Ogeechee.

Rev. William Ash has gone from Providence, R. I., to the church at Mobile, Ala.

Two brethren from the North have recently gone to take charge of churches in the Southern field: and Rev. Fletcher Clark, son of Rev. Rufus W. Clark, D. D., of Albany, N. Y., to Selma, Ala., and Rev. Geo. E. Hill, recently of Southport, Conn., to Marion, Ala.

A church of twenty-one members was recognized by Council, Nov. 12, at Marietta, Ga. It has been gathered under the labors of Rev. T. N. Stewart, formerly of the African Methodist communion. Rev. S. S. Ashley preached, and Revs. H. S. Bennett and J. Q. A. Erwin bore other parts in the service. The place is a beautiful town of three or four thousand inhabitants, with a large colored population. Several young men have joined the new enterprise, and seem very much interested in it.

The Central South Conference of Congregational Churches met Nov. 9th in Atlanta, Ga. The meeting was very spirited, though the attendance was not large. The narrative of the state of religion was, on the whole, very encouraging. Prof. Bennett, of Fisk University, occupied one evening in giving an account of the National Council at Detroit, and the Annual Meeting of the A. M. A. at Syracuse. Mr. Clark, referred to above, was ordained in connection with the meeting of conference.

SOUTHERN EXODUS NOTES.

The enrolment still goes on; 65,000 in South Carolina, 69,000 in Louisiana, and large numbers in North Carolina, Alabama, Florida, Arkansas and Mississippi. In South Carolina, five commissioners have been appointed to visit Liberia and make arrangements for emigration; and a joint stock company has been formed to issue 30,000 shares at \$10 each—2,000 shares already taken.

The appeal is made especially in South Carolina and Louisiana, on the ground of the changed political situation, which is interpreted to signify a denial of the rights of the negro citizen, and a risk of future oppression and even of a future restoration of slavery. Africa is pictured as "a land flowing with milk and honey, with no white man to molest or make afraid." Names are enrolled on impulse, and with little consideration, and speedily swell to large proportions. It is much easier to write a book of Exodus than to cross the sea and go through the wilderness.

Meanwhile, the question of emigration is being, of necessity, investigated. Among intelligent colored men, some press their right to the country in which they have been born, and for which they have shed their blood; others suggest that the wealthy inhabitants of the rich Republic of Liberia send over vessels to transport them there, so proving their ability; others, less wise and prudent, have sold out everything and gone to Charleston, expecting to find speedy transportation, and have returned chagrined and disappointed.

The United States Government has issued a report of the condition of Liberia, showing the dangers of the sea shore climate to the health of immigrants; that Liberia

has never produced sufficient food for her own consumption, and that provisions are very high; that while the interior is fine and healthy, it is almost inaccessible, and thoroughly inhospitable from the jealousy of the petty kings.

Rev. Dr. Dana, of Norwich, Conn., who has given no little time to the study of Africa, in a recent letter to the New York *Herald*, on the other hand, makes the following statements: That the country in the interior east of Liberia is healthy, productive and accessible. Boporo, 75 miles inland, is elevated, with an invigorating climate and a productive soil. "The exhibit of Liberian products at the Centennial was sufficient to set beyond all question the richness of the country, and the returns it makes to average industry." A beginning of manufacturing has been made. The government sustains primary schools, and five higher schools are managed by missionary societies, and a college. The war with the natives of Cape Palmas has terminated and a treaty been made. The Methodist, Episcopal, Baptist and Presbyterian Churches are represented there, and have made efficient progress. Iron ore is found there, and coffee plantations are a source of wealth. The natives, both Pagan and Mohammedan, are represented by Dr. Blyden as anxious to have Christian settlers occupy the beautiful hills and fertile plains in their neighborhood. Dr. Dana concludes: "A general exodus to Liberia of the colored people of the South need not be apprehended, but it is anything but commercially wise or politically just to disparage the condition or speak derisively of the prospects of the African Republic."

The American Colonization Society has sent to Liberia, since the close of the war, 3,137 colored persons. It is now preparing to dispatch another expedition on the 2d of January next. The number of emigrants will depend, to a considerable extent, on the means yet to be contributed for the purpose. The society is constantly receiving urgent applications for passage and settlement. These, with other movements, especially in South Carolina and Florida, represent, it is estimated, a quarter of a million of men, women and children.

INDIAN NOTES.

Notwithstanding the successful termination of the Nez Percès war, in which General Howard so happily vindicated both his valor and his courtesy, there is no settled and general peace among the Indian tribes. Some 1,700 Sioux broke away while being removed from the Red Cloud agency to their new agency on the Missouri River, and are now on the war path. They have since been committing depredations in the immediate vicinity of Deadwood, Dakota. They number about two hundred lodges, a number not sufficient in itself to render operations against them on a large scale necessary, but probably quite large enough to keep our small available force (exhausted as it is by the long campaign against the Nez Percès) fully occupied should the Indians open hostilities. Although a general Indian war is not considered to be imminent, such an event is not impossible as the outcome of the present troubles, and may be deemed almost probable.

The most serious feature of the situation lies in the probability that the many roving bands who live in the country north and west of the Black Hills, and who are thought to be in sympathy with Sitting Bull, and to have experienced more or less injustice at the hands of the whites, will join with the small band which is creating the present alarm at Deadwood, and thus bring about an outbreak which it would be quite beyond the power of our present reduced military establishment to suppress. The opinion is expressed by officers at the War Department, that the removal of troops from the Black Hills region to the Texas border, may result in the protection of people in the latter section, at the expense of the lives of those who are exposed to much greater danger.

Meanwhile, the Ponca Indians have sent a deputation to Washington, to remonstrate with the President against their removal to a new reservation. They are a peaceful and civilized people, who cannot bear to leave the houses, schools and churches they have built and maintained. The assurances which they received of restitution for their losses, and protection in their new homes, though liberally made and with honest intent, were a poor comfort to them in their enforced removal.

The Sitting Bull Commission report that that doughty chief will not return to this country at present from his retreat across the Canada border. His camp, however, keeps up communication with hostile tribes, stimulating dissatisfaction, and inciting hostility; it furnishes an asylum, also, to fugitives from justice—one hundred of the defeated Nez Percés are now there. The commission suggests, as required by international comity and usage, that they be removed so far into the interior of the neutral State that they can no longer threaten in any manner the peace and safety of our citizens.

The Senate Committee on Indian Affairs has reported a bill for enabling Indians to become citizens of the United States. The conditions of admission to citizenship are that the Indian shall belong to some organized tribe or nation having treaty relations with the United States, and that he shall appear in a United States Circuit or District Court and make proof to its satisfaction that he is sufficiently intelligent and prudent to control his own affairs and interests, that he has adopted the habits of civilized life, and has for the last five years been able to support himself and family, and that he shall take an oath to support the Constitution of the United States. The bill also provides that the Indian shall not, by becoming a citizen, forfeit his distributable share of all annuities, tribal funds, lands, or other property.

In his Annual Report, the Secretary of the Interior says that, respecting the Indians, the great difficulty in dealing with them is that there is no longer any frontier line; they are divided among the whites who are constantly spreading over the Western country. The immense region allotted them, and the strict dividing line between them and the whites, in British America, is the reason the English Government is enabled to manage them so easily. We can make no such restriction, with our growing population. The report recommends as progress toward civilization that the Indians be gathered in smaller reservations and taught agriculture and cattle raising; that small tracts be deeded each one, so that they may have fixed homes; that hunting be discouraged; that proper tribunals of justice be established; that schools be introduced, and attendance by youth made compulsory; that farmers be employed to teach Indians agriculture, and that Indian labor be employed on all reservations.

CHINESE NOTES.

Governor Irwin, of California, has urged the Legislature of that State to memorialize Congress that it is the duty of the United States Government to prevent unlimited Chinese immigration. The State Senate has forwarded such a document. The Memorial says, that the 180,000 Chinamen constitute one sixth of the population of California, pay less than one-four-hundredth of the State revenue, and send back to China \$180,000,000 annually (\$1,000 each); that they have no families here; that not one has been converted to a Christian faith or way of living; that the cheapness of their labor, owing to their cheap living, stops American and European immigration, and interferes with the development of the State; that if not interfered with, they will ultimately drive out white labor, and leave only masters and serfs on the Pacific Coast.

The "Chinese Six Companies" make a representation on their own account, calling attention to the fact that, since the treaty, the United States Government has

received from China nearly \$800,000 indemnity for outrages on American citizens and their property, while in not one case in fifty of similar offenses against themselves have the perpetrators been brought to justice. In the July riots in San Francisco, when upward of thirty Chinese laundries and dwellings were raided, some burned, one Chinaman killed, and his body thrown into the flames, not one arrest was made by the authorities, State or municipal. They say that for twenty-five years the emigration has not averaged over 4,000 annually. They reiterate what they said to the chairman of the late Chinese Congressional Commission, the late Senator Morton, in a communication addressed to him—"That if the restricting the emigration of our people to this free country would have a tendency to allay the fears of the timid, and protect our people in their just rights, we would give our aid and countenance to any measure to that end."

If the assertion of the California Senate, in its memorial to Congress, that "there is no evidence that a single Chinaman has been converted to Christianity, or has been persuaded to adopt Christian manners and habits of life," is a fair sample of the truthfulness of the statements of that document, it offers a very weak foundation on which to base a legislative enactment. This we know to be false. Those who have read our monthly letters from Mr. Pond will not need to be reminded that more than a hundred in our schools alone are now giving convincing evidence that they are Christian men, and that not simply in name, but in deed and in truth; and that a large number have united to establish and maintain a Christian home for the expressed purpose of adopting Christian manners and habits of life. We are regretfully compelled to doubt the familiarity of California Senators with the progress of Christian missions in their own State. Are their other "facts" no truer than this?

BOOK NOTICE.

ETHIOPIA, or *Twenty Years of Missionary Life in Western Africa*. By Rev. D. K. Flickinger.

As indicated in the title, the author of this modest volume has had long experience as a missionary of the United Brethren to Africa. Their mission station is near our own, and its story sheds light on our work. With no pretension to literary or artistic merit, a very simple and vivid description is given of the people of the north-western coast, their homes, their houses, their food, their dress (or lack of it), their sleep, their work, their war, their play. The grossness of their polygamy, the superstition of their faith in gree-grees, and their Purrow society (an Oriental Ku Klux Klan) are exposed.

We extract the account of the legend current among the Mendi tribe, as to the order of the creation of the races, and their explanation of their differences. The story runs thus:

"God made white man early in the morning, and take plenty time to show him book palaver [how to read], and God palaver [a knowledge of the Gospel], and how to make plenty fine things. Then he tell him go. Next he make Mohammedan man, and show him little book palaver, and how to make some fine things, and then he tell him go. After this he make Mendi man, and showed him how to farm, make country cloth, mats, canoes, and such like things; and then he tell him go. In the last place, he make Sherbro man; and when he get him done, the sun go down, and he had no time to show him anything but make salt and catch fish, but promised to come back and show him more things. But he forgot to do it, and that the reason Sherbro man know so little."

Over against this we quote an old negro's prayer:

"O God, you must remember me. You must make my heart clean; make me no hate nobody; you made me; all my mind then to you. Please God, you must show me how for pray, because I don't know how."

THE FREEDMEN.

NORTH CAROLINA.

Revival Work in Church and School.

MISS E. W. DOUGLASS, MCLEANSVILLE.

I must tell you the good news. Our protracted meeting is over, and it has, indeed, been a glorious time. Never did I witness anything like it before. I was so busy talking with inquirers, that I could not keep any account of the number converted. I can now think of twenty. Last Sabbath Mr. Welker was with us, and we had our communion season. Twenty-seven were added to the church, and two others were restored who have been wandering. Fifteen were baptized—of these, eight were recent converts. The others were fruits of a previous revival. One woman who wished to join us last Sabbath could not, as she desired to be immersed. She is to be baptized next Sabbath.

After sermon at each meeting, the inquirers were invited to go into my rooms for instruction, while the meeting continued in the large room. My rooms were filled every night, and many were weeping who could not go in for want of room. As soon as one was converted and came out, another took the place. There were very few unmoved in the house.

Outsiders came in and made the meetings too noisy at times, but we had less confusion than usual when such crowds gather. Our own congregation were willing to abide by our rules, and they helped to restrain others.

Ten of those who united with the church were from my Sabbath-school class. Fourteen others were heads of families. Seven infants were baptized, all from those families. Mr. Ingle was with us all the week, and had no outside help except last Sabbath. He came over and preached again last night.

There are many little ones who are interested; and I feel that the Lord has given me much work in caring for these lambs.

The fame of this place has gone abroad, and I think a good teacher will draw a large school this winter. Who are coming? When will they come? The church is in a better state now than it has been for years. Those who needed discipline have most of them come back to duty.

GEORGIA.

Revival in the University.

REV. C. W. FRANCIS, ATLANTA.

We have never had more occasion for thanksgiving in this school than in the season just past, on account of the work of the Lord among us. A deep solemnity has pervaded the school since the opening of the term, and every week some have been coming to Christ. On account of the closing of schools in South Carolina, quite a number of the young men from the University were led to unite with college classes here this year, and nearly all these have been converted. May we not believe that it was by special Divine leading that they were brought to this place at this time? There has been no interruption of regular work, and no special services have been held, but the Lord has blessed richly the ordinary means of grace, and in His own way has been gathering in the precious harvest. Five members of the junior class have been brought, as we hope, to Christ, and are seeking the best places and ways of serving Him. There are left only two or three, who are not followers of Christ, while most of those in the higher classes have already been brought in. We seek the continuance of this blessing all the year, and the ingathering of the whole school. There was never a more auspicious time to work in this field, so far as spiritual results are concerned, and "the regions beyond" were never more accessible or more needy than at present. May the sympathies, aid and prayers of good people be continued and increased!

ALABAMA.

A Church Organized—Other Churches Revived.

REV. E. P. LORD, TALLADEGA.

I have thought for some time I would try to do less, and tell you more about it. But the things to be done are nearer at hand and more exacting.

The Sabbath before school opened I went into the country, eight miles from here. One of the students had been working there during the vacation, teaching day-school, without receiving enough to pay his board, carrying on a very successful S. S., and holding meetings. I believe twelve had shown a change of heart and life. Nearly one hundred people met in and around a log schoolhouse hardly large enough to hold half the number. Those outside, however, were about as favorably situated as those within, for the crevices between the logs were about as large as the logs themselves. A Congregational church, of six men and women, was organized. Three others expected to unite with them, but were kept away that day. Four or five more will unite soon, and we have reason to expect a vigorous church there. It is one of the best and largest neighborhoods in the region, and the people have already set to work upon a church building. The next Sabbath I was there again, and baptized six persons.

Last Sabbath I went up to Anniston, twenty-five miles away, where another student is in charge of the Congregational church. There have been twenty-one conversions in this church during the summer. I immersed nine, baptized nine by sprinkling, and received nineteen into the church. The little church building was crowded to its utmost capacity in the evening, hardly room enough being left upon the platform for the speaker. The church and parsonage adjoining, finished and painted with taste, clean and tidy inside and out, as well as the energetic and faithful pastor and his wife, and their earnest, quiet, decorous people, remind one of a New England village church. The contrast with most of the neighboring churches is very marked.

I go again next Sabbath to Childersburg, twenty miles south, to baptize and receive into that church quite a number of converts.

The school is unusually full this term, and the spirit of the pupils is marked by all of us.

A New Pastorate—"Pauses" in Prayer Meetings not yet Introduced.

REV. CHARLES NOBLE, MONTGOMERY.

I have seen all my people in their homes now, and some of them repeatedly, have had a crowded and very pleasant reception at the "Home," and begin to feel as if I knew the ground. I see great reason for encouragement. We have 60 members on the ground whom I can find, and who seem to be quite as consistent as the average church members at the North. This, out of a list of 77, seems to me a pretty good showing. Half of the absentee list is accounted for by the former teachers who have not taken their letters, and students at Atlanta and Talladega. I have more reliable "prayer-meeting" members in proportion to our number than most pastors enjoy. "*Pauses*" in the prayer meeting have not yet been introduced. The majority of Christians who come to prayer-meeting at all seem to take it for granted that they must take an active part in carrying it forward; and the majority, male and female, do so with great acceptance. They are free from the "Shame-facedness" of Northern Christians about religious activity; and have not yet fallen into any routine ways. Of course they are generally ignorant; but I find their spiritual exercises very quickening and helpful to me. In this respect the work is very delightful. We sustain two prayer meetings every week, at the church Wednesday evening, and from house to house Monday evening; and I have begun a young people's meeting Sunday evening half an hour before regular service, which opens with good promise. The Lord has given us one soul as a pledge of His readiness to bless. A bright, promising young girl has been seeking Christ for a long

time, but has been hindered by the general superstitious notion that she must have a *vision* or tangible evidence of God having heard her prayers. She has finally been persuaded to trust God, and try to walk by faith, and has found peace in believing. So we can already set up our Ebenezer, and go forward.

Outside of the direct church work I am impressed with two things especially. First, that a good number of the people are making substantial progress in material things. They show a very healthy tendency to seek the outskirts of the city, and to obtain homes of their own. Montgomery is girdled all around with little cottages (not very fine, to be sure, but a vast improvement on the plantation cabins), which they have built on land bought with their savings since Emancipation. The Democratic Legislature a year ago took advantage of this fact, and, by drawing in the city limits, changed Montgomery from a Republican to a Democratic town, throwing out a thousand colored votes. This shows the extent of the movement.

The second thing which has struck me, is the improvement in the old churches; or rather the evident straining after something better. There cannot be *much* change while the present generation of ignorant preachers survives; but the changes recently have all been for the better, and a new Baptist organization has just been started among the people themselves with no outside persuasion, with the avowed purpose of securing an educated minister and maintaining better discipline. It is an interesting fact that the leaders in this last movement are all men who have been in close relations with our church and its work. I think our Northern friends need have no fear of the effect upon our principles of *Southern kindness* here in Montgomery. The white people let us severely alone, unless they can make a little money out of us. The Presbyterian Pastor, Dr. Petrie, has, called upon me; but, besides that, our only visits have been from business men who wanted patronage.

TENNESSEE.

Le Moyne Normal School—The Year Begins Well.

MISS L. A. PARMELEE, MEMPHIS.

The first month of school has closed with a larger attendance than during the corresponding month one year ago, while the class of students is much superior in every respect. This is especially true of the young men from other places who attend Le Moyne for the first time. They enter the advanced classes and have capacity for more rapid progress than we have been accustomed to find.

We regret the absence of many girls, who prefer teaching to thoroughly fitting themselves for their work. With very limited qualifications, they secure positions in country schools, where they doubtless do fair work for present needs. Some time, they will see the mistake of not pursuing their studies further.

Our Thursday evening family readings have been resumed. This week the Alumni joined us. When two or three guests have come, it has been the habit to have an author designated, but this time the circle was so large it was thought best to invite each to contribute any selection he chose. The first offering was Joseph Cook's remarks upon uneducated suffrage in the South. It provoked very earnest discussion. Every one was surprised at Mr. Cook's familiarity with the true condition of affairs. A young man who has taught in the neighborhood, was inclined to dispute the educational statistics. "Go out into the country and you will find that most of the children can read a little," was one remark. He admitted the ignorance of the adults. He is certainly mistaken in applying his statement to the country at large, however true it may be of the region within a radius of thirty miles from this city.

His hopefulness concerning the children is an offset to the report of another young man teaching forty-five miles away, where the children in Sabbath School could not tell who betrayed Christ, or answer similarly easy questions. I think it is the

same place where the minister told his people, in a vivid description of the Flood, that "the rain drops fell as large as a flour barrel."

Our student teachers have generally accomplished excellent work during vacation. Some of the least promising have shown capabilities which surprised us.

We commence the year with hope as to the intellectual progress to be attained, and trembling over the spiritual condition of the school. Several of the active Christians, heretofore leaders, do not return to us. Their influence is missed. The new element is earnest and determined so far as lessons and deportment are concerned, but indifferent towards higher interests. Yet, even as I write, there is a gentle movement, as if the south wind were blowing upon the garden, that the spices thereof may flow out.

TENNESSEE STATE TEACHERS' INSTITUTE.

PROF. A. K. SPENCE, FISK UNIVERSITY.

I think it may be a matter of interest to you and the readers of the *MISSIONARY* to know that, last winter, an organization was formed here called the State Teachers' Institute. Its object is the promotion of education, and especially that of the colored people in Tennessee and adjoining territory. It embraces in its membership all those engaged in the work of colored education who may choose to join it. It unites all the forces so engaged in a general educational effort for lifting up the common schools, by improving those who teach them. It operates in accordance with the views of the State Superintendent of Education, by whom it is endorsed and to whom it reports.

The plan was first proposed by this institution, and the Methodist and Baptist institutions located here heartily responded. It thus forms a bond of union and a way of co-operation long felt to be desirable on the part of schools of learning occupying the same ground. It also unites these with the public schools, and combines all educational forces in the work among the freedmen.

During the summer, sixteen local institutes were held in Tennessee and North Alabama, with a total attendance of five hundred teachers. These institutes continued two or three days each and varied in attendance from fifteen to seventy-five each day. Two sessions were held in the day time, and one at night. The day sessions were for the professional instruction of teachers of schools. This was done by lectures, class drills and the like, adapting those exercises to circumstances and persons, aiming always at practical benefit to the teachers present. The sessions at night were made popular gatherings in the interest of education, and sought to reach the masses. Men of influence, both white and colored, in the various localities, were invited to make addresses. Good music was provided when it was possible. One speaker called it *an educational revival*. This is what we sought to make it. This is what I think it was.

As you may suppose, there were many obstacles in the way of this good work—ignorance as to what an institute is, prejudice of white and colored, the sickly season of the year and the previous exhaustion of those who gave instruction. These were men who, in ordinary circumstances, should have been resting after the toils of the last school year in preparation for those of the year to come.

All sorts of misconception must be met. Frequently the lecturers arrived at the place, and found almost no one there. Yet by singing and speaking and work generally, success would come at last, but with an immense outlay of effort.

In other cases the house would be packed with people, but scarcely a teacher there. They came on horseback and muleback and in wagons and on foot, bringing their children and dinners with them, to stay all day. The infants were passed from one to another as nurses grew tired, or were quietly palleted on the floor or toddled about among the feet of the people.

What should be done with an institute like that? Turn the people away? By no means. The teachers present were

taught how to teach by seeing these people taught the alphabet, and how to count and the like. One thing never failed—rote singing. Oh, what a wealth of music in voice and ear lies in this people! And it was a study for an artist to see those earnest, dark faces, with their great, dreamy eyes, as they peered in at the portals of the temple of knowledge so long closed against them, and just got a glimpse of the glory beyond, and knew, if they themselves could not enter, their children might. Many a parent vowed then that his child should go to Fisk University or Central Tennessee College, or the Baptist Institute, as the crowded halls of these institutions, filled almost to bursting, now testify. I think that some of these strange, nondescript institutes were, perhaps, our best.

One case of zeal I may not omit. A man came seventeen miles across the country, staid the first day, and at the close of the night session, about eleven o'clock, started for home, woke up his friends and neighbors, and was back with them by nine the next morning. And, oh, the handshakings, and the God-bless-yous! Who would not be willing to re-enlist in so good a work?

But it was hard work. Night sessions could not begin till nine, or later, as the people could not be got together sooner, and so we were up till eleven or twelve. Add to this the thermometer in the nineties and up to a hundred, small rooms, impure air and many other things, and no wonder if nearly every one of the workers suffered.

As to actual expenses for travel, &c., we expect to get them from the Peabody Fund. They were only between two and three hundred dollars. We were, for the most part, kept free of expense, sometimes at hotels and sometimes in families, white or colored. This we left for the colored people of the place to decide. They generally thought it best for the cause that we stop with white people. We made some friends in that way whom it is pleasant to have.

We let politics alone, but kept ourselves

to education; still, being Christian educators, we often preached Jesus. In one case a revival meeting was resumed each day at the close of the institute.

I have written thus minutely, thinking that our experience may lead A. M. A. workers to go and do likewise in other States. Great masses of our school teachers can never come to us. We must go to them.

But, dear Secretary, do not work us so hard in our schools that there will be nothing of us left for this or any other of the many things we see to do about us, that need so much to be done.

TWO SIMPLE RULES.

We welcome with peculiar pleasure the volume just issued by our old friend and co-laborer, Rev. J. P. Thompson, D.D., the former pastor of the Broadway Tabernacle. It consists of six lectures delivered in the leading cities of the continent during the Centennial year. It is entitled "The United States as a Nation." Among many valuable things which it contains, we select the following extract, giving from this life-long friend of the colored race his counsel as to their treatment by the government and their treatment of themselves:

"1. Let the general government refrain from all further legislation or interference on behalf of the negro as such. If riots arise that the State authorities cannot quell, the National Government, duly invoked, should interfere, to preserve the public peace; and also, if necessary, it should use the arm of power to sustain the courts in putting down injustice, outrage and wrong, by the arm of the law. But all this without making a point of caring for the negro in distinction from any other man; for the best way of caring for the negro is to cease to know him as a negro, and to treat him always and only as a man. Above all, should the government refrain from legislating upon social customs, instincts and prejudices. A legal injustice can be done away by law; a moral wrong, in the form of overt action, can be dealt with by law; but a taste, a sentiment, a feeling, an instinct, a prejudice—these pass the bounds of all legislation; and the attempt to rectify or regulate these by law serves only to irritate opposition. At these points human nature has much in common with the porcupine.

"2. The black race should be taught that they are to depend upon themselves. Having freedom, schools, the rights of citizens guaranteed by law, and the inducement to self-culture presented by opportunities of political action, they should be made to feel that their future is in their own hands; that, if they would rise to a position of respect and of responsibility as men, they must show themselves to be men. There is no other way for any race. If they cannot do this, they must go under. If they will not do this, they ought to go under. But no one who knows the negro race in America can doubt, that with time on their side, and patience and justice toward them on the part of others, they will rise to the full measure of their opportunities, and, with their capacity for work, their docility, their kindliness, their adaptivity, their mirthfulness, their religious faith, will form as good a part as any in the social system of the future. Time, patience, justice, will cause the friction of races to disappear in the working of the American system of harmonized humanity."

EXTRACTS FROM DR. PATTON'S INAUGURAL ADDRESS.

As "there is no royal road to learning" to suit dullards of kingly birth, so no peculiar and accommodating pathway to wealth and power, to civilization and culture, opens before those of African descent. Their own expectations, and the efforts of those who would assist them, must be based simply on their manhood. It is only as this shall be developed and brought to bear upon life's duties and opportunities, that progress can be made in outward condition and in the estimation of mankind. There are no sudden results to be secured by artificial means. Neither special legislation, nor military protection, nor favor extended by those in power, nor the peculiar regard and effort of philanthropists, will, of themselves, avail to procure the abolition of caste-feeling, and the elevation of the colored people to an entire equality with the whites. The effects of ages of slavery are not to be removed in a day, by a mere legis-

lative vote. An amendment to the Constitution alters no fact of ignorance, of poverty, of moral debasement. The prejudices of the whites, descending through generations, imbibed by individuals in infancy, and strengthened by universal sentiment, practice, and association of ideas, cannot be easily and soon overcome, and are not, so far as feeling is concerned, wholly within the power of volition, so as to be annihilated at will. They will vanish gradually in the presence of increasing evidence of a noble manhood. Developed intellectual power, the higher education, success in industrial pursuits, the acquirement of wealth and culture and character, will cause them to disappear as the sun does the heavy, chilly, obscuring mists which night generates in the valleys. When I deposit a gold coin on the table, it commands a certain degree of respect. No one is obliged to argue in its behalf. It speaks for itself. Having intrinsic value and the added stamp of the national mint, it represents so many grains of precious metal and their equivalent in whatever money will buy. Hence everybody welcomes it, and looks upon it with regard. Will the result not be analogous, when the colored man shall be seen to have an intrinsic value equal to that of the white man? When one shall no longer associate with him the ideas of bondage, pauperism, and barbarism, but those of freedom, prosperity, intelligence, and culture; when he shall not only carry in his person the stamp of American citizenship, but shall come out from a university training a scholar and a gentleman, like a glittering coin from the die?

* * * *

Every case which is at all parallel, confirms the validity of our reasoning. The classical scholar will, perhaps, remember that Cicero, in writing to one of his friends, advises him, when he has occasion to purchase a slave, not to buy one of those stupid Britons. Doubtless, after the Roman wars in Britain, thousands of captives had been sent to Italy and exposed for sale, according to ancient custom; and those who bought them had learned that they were

intellectually inferior to slaves obtained from other sources. Why does a Briton no longer bear such a reputation? Because generations of favorable influences have brought him out of the barbaric condition in which he then was, and have educated him into the representative of civilization.

* * * *

There can be no reasonable doubt that educational forces, rightly brought to bear upon the colored people, will in time work a change in the matter of prejudice; which is only partially an incident of difference of feature and complexion, and is principally a manifestation of caste-pride.

* * * *

The only certain corrective for this evil is general and special education, which shall raise the average intelligence of the masses, so as to make them more capable and independent in their judgments of men and measures, and which shall also provide ap-

propriate leaders, worthy of their confidence, from among themselves. These leaders must be such as naturally come to the front in organized and cultivated society—the men in all professions and pursuits who to native talent add superior education. There must be a speedy addition of cultivated mind to the colored population if it is to be saved from follies which will be fatal. That grade of mind must operate not only directly and purposely through public addresses and by the press, but in all those quiet, incidental, and unconscious ways of daily and hourly intercourse, which are equally, or even more, effective. Hence we must have colored lawyers, physicians, editors, authors, clergymen, artists, statesmen, and teachers, whose attainments shall be equal to those of white men in similar occupations, and whose expressed opinions shall have just weight with their race, on the various mooted questions which may arise in Church and State.

THE INDIANS.

FORT BERTHOLD, DAKOTA TERRITORY.

A Discouraging First View. School Teaching and Brick Making. Increasing Hope.

E. H. ALDEN, INDIAN AGENT.

My work here since January has been incessant, and unprecedented in trial and difficulty in all my experience. I can labor on the wild frontier of Minnesota, organize Sunday-schools and churches, and labor with my own hands in the erection of meeting houses, with the mercury more than 30° below zero. But harder still it is to have the burden of care for 1,200 savages, bowed down by superstition and sin, through whom the rough ploughshare of the most degraded and vile white civilization has been driven for the last fifty years. With the prejudice of Indians against all agents to overcome, the strife arising from the desire to *make money*, in conflict with the desire to promote the highest and best welfare of the Indian, in our very midst, the underground whiskey

traffic, with the vilest of all whites to encounter—these were barriers requiring time and pluck to overcome. Added to this, the red-tape of the department, making one always feel the force of the Latin words—*"Incident in Scyllam qui vult vitare Charybdim."*

The time for forwarding my report for your anniversary came when this deep, dark gulf of difficulty first opened to my view, and the letter that I then wrote, but did not send, had scarcely a gleam of hope for these savages. I am glad it was not sent. Since then, I have been laboring to overcome the difficulties, and I believe it is possible to do what I then thought was impossible. I have just come in from visiting our school of 40 Indian boys and girls, in the new schoolhouse we have built this summer. It was a pleasant sight. Miss Briggs has care of the Arickarees, and Miss Calhoun, Missionary of the A. B. C. F. M., has care of the Gros-ventres and Mandans, both excellent Chris-

tian young ladies, who guarantee success. Not far away is a new building for Indian supplies, 120x20; and at the new agency a barn 400x22, just completed. And near by is a pile of superior brick, which the Indians have aided in manufacturing, in the face of obstacles to overcome in the clay, probably unprecedented in the history of brick making.

While I am writing, "Son of the Star," chief of the Arickarees, an intelligent, sensible man, comes in and gives me the shake of his friendly hand—one of the great majority of all the tribes who now look up to me with confidence as their friend and "chief." All this assures me that the Indian can be civilized and Christianized.

THE CHINESE.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D. D. **VICE-PRESIDENTS:** Rev. A. L. Stone, D. D., Thomas C. Wedderspoon, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D. D., Hon. Samuel Cross, Rev. S. H. Willey, D. D., Edward P. Flint, Esq., Rev. J. W. Hough, D. D., Jacob S. Taber, Esq.

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THE ANNUAL MEETING OF THE CALIFORNIA CHINESE MISSION.

REV. W. C. POND, SAN FRANCISCO.

By virtue of a tacit understanding, a place is given, year by year, in the course of the meetings of our General Association, for the Anniversary of "The California Chinese Mission." This meeting was accordingly held this year at Sacramento, October 12th. It shared with the American Home Missionary Society the evening service. A large congregation was present. Rev. J. K. McLean, D.D., president of the mission, occupied the chair, and conducted the devotional exercises. The reports of the Treasurer and of the Directors, (some of the main points of which may be found in the Annual Report of the A. M. A), were read by the Secretary, and stirring addresses were made by our helper, Mr. Fung Affoo, and by Rev. Joseph Lanman, of Woodland, and Rev. Martin Post, of Stockton. A very satisfactory token of the interest of the meeting appeared in the goodly number and generous amount of the offerings received.

THE GENERAL ASSOCIATION ON THE CHINESE QUESTION.

The action of our General Association on the Chinese question has excited atten-

tion and surprise among our Eastern friends. I am not prepared to defend it, and do not believe that it is defensible. Yet it was not so bad as to the spirit that prompted it, nor so bad in itself as to our Eastern friends it will naturally seem to be. The mistake was in meddling with a question on which we could scarcely speak at all without being misunderstood. The resolutions adopted were three: the first, in emphatic terms, rebuked lawlessness and riot; the second, in terms equally emphatic, endorsed the missionary work among the Chinese; the third set forth the perils attending Chinese immigration, and urged some modification of the Burlingame treaty and the adoption of any other just measures which may restrict this immigration. The fault and the danger is, not so much in what was really said, as in what will naturally and easily be inferred. For the first two resolutions will be taken as practically meaningless;—designed simply to smooth the way for the last: while the last will be interpreted as a surrender on the part of Christian people to the hoodlum element; a cowardly backsliding of Congregationalists in California from the position as upholders of the liberties and rights of men, which our churches here and elsewhere

held so bravely in the years gone by. The following extracts from a paragraph in the *Pacific*, truthfully represents, as I believe, the real sentiments of the Association :

"Christians in all parts of our land have long felt that if any '*just*' method could be found of restricting immigration, whether European or Mongolian, our country's future would be less full of peril. But they have not felt that, for this purpose, it could be safe to violate the inalienable rights of men, or contradict those truths which our forefathers declared to be *self-evident*, and which constitute the very vitals of our body politic. And in this view, as we humbly believe, our General Association would be found in unanimous accord with Christian people elsewhere in our land."

THE WORK.

The story of hindrance from cruel race-antipathies has been so often told of late, that to continue it would be tedious. But the hindrance still exists, and what with the meetings of so-called "workingmen," held every evening to nurse a mob-spirit, and the perpetual droppings of venom from our daily press, we cannot tell when it will be removed. "Nevertheless, the foundation of God standeth sure, having this seal : The Lord knoweth them that are His." And while the attendance on our schools is diminished, and one of them is for the time suspended, still the Spirit finds and saves His own. At our next communion in Bethany Church, we are expecting to baptize and welcome to membership five Chinese ; and several others, as I understand, will soon present their names to the First Church in

Oakland. We do not hasten this step. All who are thus received, have been on probation in the Association of Christian Chinese, for six months or more, and they come before the church only when recommended by vote of their brethren. Meanwhile, others are listening ; and we hope to reap our harvests even in the midst of the storm. Mrs. Denton, writing from Sacramento, says : "Our school has been one of unusual interest this past month (October). 'He leadeth me,' seems to be the choice song of my pupils. After singing it last evening, I explained it to them :—how God leads us by his word and love, through care, sickness, sorrow, death, on towards heaven. All were *so attentive*, that I felt sorry to see the hour-hand pointing to nine. The harvest truly is ripe." Another teacher writes : "To those engaged in the work, every week gives fresh proof of the power of the simple truths of the Bible to reach the heart, and elevate and purify the life. They say, 'I hear about God's love for us all—how Jesus came to die to save us—that is something new. Then when I hear He with us all the time, ready to hear and help us, I think it much better to pray to Him than to idols ; and now I pray to Jesus ; I *know* He helps me.' It is the unanimous testimony, when asked what they pray for, 'I pray Jesus help me do right—to know more about the right way.' So we are not disheartened, for surely they that be with us are more than they that be against us."

Words of cheer from other quarters might be cited, but I fear that I have trespassed already too much upon your space.

COMMUNICATIONS.

PROTECTION BY DEVELOPMENT.

BY REV. C. H. RICHARDS.

There are two methods of protection against dangers that threaten from without. One is the artificial method that builds up walls of defence on the outside. The other is the vital and Divine method that develops inward power enough to en-

sure safety. God braces the oak against the storms, not by outward props, but by growth of inward strength. He gives a man successful life, not by providing a nurse to carry and feed him half a century, but by teaching him the art of self-development, which makes him capable and masterly.

In the great problem of Southern recon-

struction, which is so slowly being solved, two parties feel themselves in danger. The colored man finds himself at an immense disadvantage amid the prejudices, the ambitions, the wider experience, the superior knowledge and skill of the whites. The old yoke is removed, but his new life is oppressed with a thousand petty exactions, which the strong are always able to make upon the weak. With the ballot thrust into his hands, he hardly knows how to use it wisely, and suspects that it may be snatched from him again.

Now this outward guardianship of law and force has been needed; just as the transplanted flower needs special shelter and the upholding aid of the stick to which it is tied, *until* its vital power can build it into independent strength. It is still necessary, to a certain degree, though God's providence is fast showing us that law and force can do but a transient work for the race, and must soon be superseded by something better; and that something better is the development of the colored man himself into wisdom, and capability, and moral power.

The only permanent safety for the blacks is in their intellectual and religious education. A weak race, helpless in its ignorance and corrupted by immorality, will always be kept down. The ambitious and intense desires of those who are wiser and stronger will take advantage of its weakness, and will crowd it to the wall. No legislation can prevent the working of this natural law in the struggle for prosperity. But a strong race, with vigorous, well-disciplined minds, balanced with virtue, will always hold its own in the world. Cobden used to say that he must see a Turkish ship, wholly built, equipt and manned by Turks, sailing from a Turkish port, and freighted with genuine products of Turkish manufactures; and then, and not till then, would he believe in Palmerston's dream of Turkish regeneration. So when the colored man shows by his deeds that he is able to do all that a white man can do, he will hold his footing of equality secure. The race is to be tested by results.

The political safety and social elevation

of the negro race depend on the resolution, patience and enterprise with which it takes up this work of self-development. And the only way the friends of the black man can permanently protect him, is to help him gain this inward power. The primer and the Testament, well used, will be a better paladium than Congressional enactments. The grammar schools and colleges, the industrial and theological schools, and the churches, where a more reasonable and sober religion may be taught them, will do more to secure their rights as freemen than a standing army can do.

The other party, looking out for "rocks ahead," is the nation itself. Victorious in the struggle for its very existence, it has been ever since in constant perplexity as to the way of readjustment which would make its future safe. For a dozen years the Southern question has been one of commanding interest and momentous importance. The wisdom of our statesmen has been taxed to the utmost to avert calamities continually impending. But although time, and the steady purpose of the North to have equal rights for all recognized and enforced everywhere, and the new policy of pacification, have done much to change the perilous condition of things, and bring quiet, the danger is by no means gone. It has changed its complexion, but it lurks there still. The dense ignorance, the wide spread immorality, the pride of blood, the antagonism of races, the prevalence of mischievous notions about capital and labor, the indolence and "shiftlessness" of great numbers of the working class, the ambitions that will seize and manipulate these diverse elements with shrewdness and trained skill, still exist all over the great South, and are likely to make it a turbulent caldron of contentious elements for years to come. Race conflicts and class feuds are likely to arise, and sectional hatreds are ready to break out again, with new danger to the whole country.

How can the nation protect itself against such dangers? Only by this method of self-development. The South must become homogeneous in itself, and harmoni-

ous with the North by the spread of intelligence and right principles. Education and a reasonable religion will bring all up to a higher level, break down walls of difference, give broader and better ideas. They would so change the whole structure of Southern society, and unify its various elements, that the causes of dissension that now exist would exist no longer.

The American Missionary Association, then, is giving to the colored race its best and only permanent protection. It helps the black man to develop his inward power, so that his defence shall be in himself. And its work is the nation's safeguard, for by promoting intelligence, integrity and moral power throughout the South, it increases the elements that alone make a Republic safe. Every motive of philanthropy and patriotism urges us to push forward its work more earnestly.

MADISON, WIS.

EDUCABILITY OF THE BLACKS.

BY A VIRGINIA COUNTY SCHOOL SUPERINTENDENT.

The great mistake most people make, in regard to the education of the negro, is that too much is expected in a short time. Education in its broad sense is by no means confined to the study of text-books, however well these may be learned. It takes a generation to correct evil tendencies and predilections, and the fruits of a systematic course of instruction do not appear at once. It takes time to do this; and not only is this true of the negro race, but of all other races as well. The entire history of our foreign missionary efforts goes to prove this. It would be folly to argue that no effort should be made to enlighten and Christianize the heathen, because the fruits were not apparent in a few years. This is just the case with the negroes among us. Although they have been in contact (in a certain sense) with the white race for a considerable period, yet no systematic or general effort has been made for instructing their minds or educating them in morals.

Having for the past six or eight years had abundant opportunity to compare the

relative advantages of our system of public education on the white and colored races, I am free to say that, considering the advantages of the former over the latter, I am as much encouraged to go on with the effort to instruct the blacks as the whites. It is true that where intellect is concerned, the white greatly excels, but it is not so with regard to memory. The colored pupil memorizes as rapidly as the white, but lacks the faculty of applying the things learned to everyday life; and I am of opinion that this will remain so for a considerable time—till habits of thought and individuality of ideas are educated. A great deal depends upon home influences; and here the colored pupil is decidedly at a disadvantage, and must remain so till home influence is changed to a great extent. These are general rules, to which there are noticeable and valuable exceptions. Take, for instance, the graduates of Hampton Normal School, and they make not only better men and women in a general sense, but better for every special calling in after-life. This, however, is due in a great degree to the constant drill, the daily systematic exercises, the thoroughly qualified instructors, and to their separation for the time from associations with the vulgar.

It is gravely contended by some, whose opinions are worth a good deal, that the negro is below the white man because of deficiency of cerebral matter, and that an examination of the brain will demonstrate this average deficiency by weight or cubic inches. I do not know whether this is true or not, but this I have observed, and have had abundant evidence of, that the average colored pupil will, and does, keep pace in learning with the average white, *if the white associations are the same as the colored*, i.e., if the parents and kinsfolk or acquaintances of the white are as ignorant and ill-bred as the black. All things being equal, the black will outstrip the white in acquiring knowledge and applying it. I have noticed a greater facility for rising above caste in the colored youth than in the white.

R. W. P.

CAMPAIGN IN CONNECTICUT.

DIST. SEC'Y, POWELL OF CHICAGO.

Perhaps it may interest some of the "MISSIONARY'S" readers to learn a little concerning the speaking campaign in which Rev. G. D. Pike, Rev. Temple Cutler, of Chattanooga, and myself, have been engaged the past few weeks in Connecticut. For the gratification of such I send you the following sketch:

Our first meeting was a convention—Greenwich the place, and the afternoon of Tuesday, Oct. 30, the time. We met in the church; the audience was small but representative, and as our object was to talk to people whose *weight* rather than number was to be taken into the account, we had no reason to complain of our send-off. Four churches greeted us in this meeting. Rev. Chas. R. Treat, son of the late revered Secretary of the American Board, gave us cordial welcome, and spoke words of hearty endorsement of our work and mission. At Norwalk we held a convention similar in character, and, so far as appearances went, similar in results. Rev. Messrs. Hamilton, Dunning and Bradford were present, and despite a rain storm that had set in with violence and long continuing determination, we had a good audience. "Come again," said the brethren, "and you shall have a rousing reception"—a remark which in substance we heard at many other places, and a remark which I interpret to mean—"You can count on us as co-workers with you in your grand work." There is inspiration in such interpretation, and with such co-workers as Norwalk and South Norwalk contain, we can rightfully jot down our visit to Norwalk as a success.

Our next meeting was in Danbury, the home of the "News-Man." We did not notice that he was present, and, for that matter, we could hardly see that there was any other man. Nobody was to blame. The *dryness* of the news-man's jokes, I presume, has had such an effect upon the citizens of Danbury that they have not even the ordinary love of mortals for wet weather; but, were it otherwise, they were excusable

for not coming out "to hear about missions" on that particular night. Noah's Deluge was distantly suggested by that terrible and incessant down-pour of rain. We went through with our meeting, however, and it did seem as though Brother Cutler, extracting courage out of desperation, was bound to do his very best. The memory of Lookout Mountain and Missionary Ridge, beneath whose frowning battlements stands his home at Chattanooga, must have been vivid, for "he carried the night." Rev. Mr. Hough, just home from Detroit and Syracuse, weary from the long journey, and suffering from a severe cold, ought to have stayed at home, but his determination to give us at least an audience of *one* brought him out, even at the peril of his health.

Our first Sabbath was spent in New Haven. At nine o'clock in the morning we met the students of the Theological Seminary. Had I remained silent and Mr. Pike taken all the time, the students would have had occasion to be under obligation to me. He was in good trim, full of his subject, and effective in speech. Africa was his theme, and he handled it in such a way as to hold the continuous attention of the young men. During the day we spoke in several of the pulpits, and in the evening held a "Union Meeting" in the Center Church, which was well attended. The venerable Dr. Bacon was in his chair in the pulpit, as the "Emeritus" pastor of the church; Rev. Dr. Noble, the present pastor, and Rev. Dr. Hawes, of the North Church, were also on the platform, while the presence of Rev. Messrs. Todd, Williams and other ministers in the audience, showed that it was really a union meeting. The work, needs and claims of the A. M. A., I think, were clearly presented and discussed; though, judging from a report in one of the Monday papers, things were rather mixed; for example, one of us was represented as saying that "the colored people are going down to eternity, and if nothing is done by the people in the North they will drag the white people with them"—a very alarming statement surely, and well calculated to fire the popular heart, but I cannot find that

either of my companions acknowledges its authorship, and I don't quite like to assume it myself. The reporter must have been experimenting with a telephone. On Monday, the ministers very kindly accorded us a hearing.

We were indulging the hope that at last we had entered upon the favorable time for our meetings. New Haven had furnished us something of a field day, and strong desire, stimulated by encouragement, was shooting out into confidence; but that "one swallow does not make a summer"—a trite old adage we are in danger of forgetting just when we should remember it, was forcefully brought to our minds as we went to New Milford. The storm king came out in full force, with wind and rain, to give us welcome, and right pitilessly did he continue to rage all the night long. We hastily took back all we had thought and said about Danbury. There we had merely a distant suggestion of Noah's Deluge—here we had an advance section of the genuine thing; yet so thoroughly had Rev. Mr. Bonar advertised our coming, and so strongly urged his people to attend, that we had a goodly number out to hear us.

We struck Waterbury on election day; still the union of the two churches, under the lead of Rev. Messrs. Beckwith and Anderson, furnished us with a fine congregation and a profitable meeting. These brethren are both in special sympathy with the work of our Association. At Norfolk, elevated thirteen hundred and sixty feet above the level of the sea, we encountered the opposition of a minstrel troupe, which paraded the town with a brass band just about the time our meeting was to commence. It affected our audience very little, however, as the church-going people in that region are not given to such things. A well filled house greeted us, and with the aid of Pastor Gleason, whose earnest words gave us welcome and introduction, we had what appeared to be a very interesting meeting.

Winsted favored us with another rainy reception, but a fair audience, while a well

trained choir was present, which, by the excellent rendering of an introductory anthem, as one of the newspapers facetiously put it, "gave tone to the meeting."

New Britain was the next place, and may be noted as the turning point in the adverse circumstances attending the Connecticut campaign. A pleasant evening and a large audience here greeted us, and an interest evoked that was decidedly manifest. From this time onward until the last day, which proved rainy, we had good weather, and, with only one or at most two exceptions, well-attended meetings. What has been said regarding the co-operation we received from the ministers in the preceding places is true of all. Everywhere the ministers gave us cordial help, and to them is owing very largely the success of our meetings. Milford, Manchester, Glastonbury, Southington, Colchester, Danielsonville, New London and Stonington are the remaining places visited on week days; Bridgeport, Wethersfield, Hartford, Berlin, Wallingford and Meriden on Sundays. In Bridgeport, we had a hearing in all four of the churches, with a union meeting in the evening. In Hartford, three of the churches—Pearl street, Fourth and Dr. Burton's—gave us audience. Mr. Cutler spoke in the morning at Wethersfield, greatly enjoying the service by reason of the three-mile walk he took in order to reach the church, and yet he does not speak in favor of ministers taking such walks. He thinks the Scripture is right in saying that "bodily exercise profiteth little." As just intimated, the last day of the campaign in Connecticut, Sunday, Nov. 25, was rainy. The closing meeting was held in Meriden. It was a union meeting of the First and Second Churches, Rev. Messrs. Hall and Hungerford entering heartily into it. A good audience braved the storm, and gave interested attention to our message.

We contemplate a short campaign in Massachusetts during the month of December, of which I may give some account in the future.

THE CHILDREN'S PAGE.

DEAR S. S. FRIENDS:

The other day I heard one of our teachers say, "I'd rather anybody would be really blunt, if he means what he says, than ever so fine, if I cannot depend upon him." Yesterday, I heard another teacher say, "Mrs. J. is not deceitful enough to be decent."

Now I know I ought not to write you a sermon, but these two sayings, like texts, will stay in my mind when I think of you.

A good many of you have been to school enough to study U. S. history, and you remember about the stern old Puritan who settled in New England and the Cavalier who settled in the South. Well, we Puritan Yankees, many of whom have been taught to feel that it is a sin even to greet an acquaintance with "I'm glad to see you," when for some reason we cannot be glad at heart, are very much annoyed when we come South, by being so often deceived, because we cannot tell how much allowance to make for expressions which were intended only to please. For instance, I explain a difficult problem, and ask if it is understood. "Yes, ma'am," is the prompt reply. Surprised, as well as delighted, at the brightness of my pupil, I ask, "Are you sure you understand perfectly?" "Yes, ma'am," with as much assurance as before. The next day I assign the problem to the confident pupil, and he knows nothing about it. Or, a pupil comes to me for assistance in a problem. I give it, and he replies: "I started to do it that way, but thought it was wrong." Of course, such a strange thing as thinking we were wrong when we were right, could not happen very often. But when the same words—"I started to

do it that way, but thought it was wrong," and other expressions equally suspicious, are often repeated, with what weight they come to fall upon our hearts, almost burying our hope and courage as we see how hard it is to be simply true.

So you see there was some reason for my first friend's saying she preferred honesty to refinement.

Now, perhaps some frank, brave little boy or girl is thinking—I'm not deceitful: I always say what I think, whether people like it or not. My dear little friend, do not be too proud of that honest tongue! Does not the same Bible that teaches us to be truthful, also say, "Be courteous," and "Be ye kind!" Need I be either a severe Puritan or an insincere Cavalier? You see we old people cannot help feeling that somehow these Puritans and Cavaliers helped to make people believe that one must either be blunt and honest or refined and deceitful. It is a great pity that we should ever think beautiful, lovely Truth, must always speak cold or cutting words.

Now we ought not to fret because we cannot make everything straight in this crooked world, but should we not be a great deal happier if every man and woman and boy and girl who speaks the truth, would always speak it kindly and courteously; and if every one who is truly polite would always be thoroughly truthful? When that time comes, no one will ever think of making such a strange remark as my second friend did yesterday—"She is not deceitful enough to be decent."

MRS. T. N. CHASE.

ATLANTA, GA.

RECEIPTS.

MAINE, \$186.92.

Bangor. Hammond St. Soc. \$38.18, and Sab. Sch. \$25.; First Parish \$16.19. "A Friend" \$2.; Central Ch. Sab. Sch. \$25.....	\$122 17
Belfast. First Cong. Ch. and Soc.....	13 50
Dennysville. Peter E. Vose, Box of C., val. \$40	
Machias. "L." of Centre St. Ch.....	10 00
Milltown. Miss F. M. A.....	25
Norridgewock. Hattie Boardman, Bbl. of C. Searspoint. First Cong. Ch. and Soc.....	20 00
Woolwich. Cong. Ch. and Soc. \$9; Mrs. J. P. Frott \$2.....	11 00

West Newfield. Samuel C. Adams.....	10 00
NEW HAMPSHIRE, \$682.58.	
Acworth. Cong. Ch. and Soc.....	18 00
Amherst. L. & L. E. Melendy, for WE- mington, N. C.....	300 00
Centre Harbor. Cong. Ch. and Soc.....	20 68
Fisherville. J. C. Martin, \$5.; Geo. S. Meseroe, \$2.....	7 00
Great Falls. First Cong. Ch.....	47 00
Keene. Second Cong. Sab. Sch.....	50 00
Leupster. Cong. Ch. and Soc.....	8 00
Milford. Sab. Sch. of Cong. Ch.....	60 00
New London. Mrs. L. M. Trussell (deceased)	

by Mary K. Trussell, \$10.; M. K. T. 25c.....	10 25	Oxford. First Cong. Ch. and Soc.....	32 00
Plymouth. Cong. Ch. and Soc.....	14 26	Phillipston. Ladies' Benev. Soc., bbl. of C., val. \$33.60, and \$3 for freight.....	3 00
Rindge. Cong. Ch. and Soc.....	9 87	Princeton. Mrs. James Pratt, p'k'g of papers.....	1 00
Salmon Falls. Cong. Ch., for Wilmington, N. C.....	15 00	Reading. Mrs. S. P. W.....	1 00
Sanbornton. Cong. Ch. and Soc.....	20 00	Rockland. Mrs. A. S. Reed, to const. Mrs. HORACE W. STUDLEY, L. M.....	30 00
Sullivan. Cong. Ch. and Soc.....	5 00	Royalston. Joseph Estabrook.....	10 00
Temple. Cong. Sab. Sch.....	22 70	South Amherst. Cong. Ch. and Soc.....	10 00
West Lebanon. Cong. Ch. and Soc.....	18 50	South Deerfield. Cong. Ch. and Soc., to const. C. B. TILTON, L. M.....	30 00
Wilton. Second Cong. Ch.....	6 27	South Hadley. First Cong. Ch. and Soc.....	51 00
VERMONT, \$1,489.96.		South Natick. John Eliot Cong. Ch. and Soc.....	14 00
Castleton. Cong. Ch. and Soc., to const. M. CARWELL, L. M.....	32 65	Templeton. Mrs. Marier P. Sabin and "A Friend" \$5 ea.....	10 00
Chester. Cong. Ch. and Soc.....	42 24	Wakefield. Mrs. A. S.....	25
Danville. Cong. Sab. Sch.....	10 00	Warren. Cong. Ch. and Soc., to const. MYRON L. HENRY and GEORGE E. PUTNEY L. M's.....	68 40
Essex Junction. E. T. M.....	1 00	Waltham. Trin. Cong. Ch. and Soc.....	26 54
Johnson. Cong. Ch. and Soc. (ad'l).....	7 00	Watertown. Miss E. A. Linsley, by Corban Soc., \$10.; E. S. P. 50c.....	10 50
Manchester. One case C.....		Wenham. Dr. J. L. R.....	25
North Ferrisburgh. ESTATE of Sylvia Dean, by J. M. Dean, Ex.....	15 00	Westhampton. Cong. Ch. and Soc.....	21 00
Pittsford. Mrs. Nancy P. Humphrey.....	10 00	Whitinsville. Cong. Ch. and Soc.....	1,305 50
Roxbury. Cong. Ch. and Soc. \$14.; and Sab. Sch. \$6.....	20 00	Wilmington. Mrs. Susan Bancroft.....	8 00
Rutland. Cong. Ch. and Soc.....	44 48	Winchendon. North Cong. Sab. Sch.....	27 03
Saint Johnsbury. "Friends of Missions".....	1000 00	Worcester. Union Ch. \$114.10; ad'l South Cong. Ch. and Soc. \$50.; Piedmont Cong. Ch. \$24.50; Rev. J. M. R. Eaton and wife \$10.; Mrs. John B. Gough, bbl. of C.....	198 60
St. Johnsbury. ESTATE of Erastus Fairbanks.....	250 00	RHODE ISLAND, \$414.	
Saxtons River. Cong. Ch. and Soc. \$16.50, for paper, \$1.50.....	18 00	Central Falls. Cong. Ch.....	289 00
Waits River. J. F. W.....	50	Providence. Beneficent Cong. Ch.....	125 00
West Hartford. Cong. Ch. and Soc.....	4 25	CONNECTICUT, \$675.19.	
Woodstock. Hon. Frederick Billings \$25.; First Cong. Ch. and Soc. \$5.; Cong. Sab. Sch. \$4.84.....	34 84	Ansonia. "J. J.".....	1 00
MASSACHUSETTS, \$3,556.17.		Bridgeport. Park St. Ch. (ad'l) to const. PHILIP J. PIERCE, Mrs. WILLIAM MILLER and CALVIN H. STUDLEY, L. M's.....	74 31
Acton. Cong. Ch. and Soc.....	25 00	Deep River. Cong. Soc.....	16 25
Andover. Hastings H. Hart.....	3 00	Durham. "A Friend" \$5.; Mrs. Olive Merwin \$2.; Gaylord Newton \$5.....	12 00
Athol. Mrs. D. A. Bowker.....	5 00	Ellsworth. Cong. Ch.....	9 40
Auburndale. Rev. J. M.....	50	Enfield. First Cong. Ch.....	33 64
Belchertown. Cong. Sab. Sch.....	15 00	Guilford. Third Cong. Ch. \$50.26; "A Friend" \$30., to const. Mrs. Lucy E. DUDLEY, L. M.....	80 26
Boston. Shawmut Cong. Ch. and Soc. \$600.15; Mrs. N. B. Curtis \$200.; "A Friend" \$5.; Mount Vernon Ch. (ad'l) \$2.....	807 15	Mansfield. Second Cong. Ch. and Soc.....	10 33
Boston Highlands. Elliot Ch. and Soc. \$68.85, Immanuel Ch. and Soc. \$50.....	118 85	Morris. Cong. Ch. and Soc.....	9 00
Boxborough. Cong. Ch. and Soc.....	8 50	New Haven. "A Friend in Centre Ch." \$5.; E. F. S. 50c.....	5 50
Boxford. Mrs. G. P.....	25	Norwalk. First Cong. Ch.....	52 40
Boylston Centre. Ladies of Cong. Ch., bbl. of C., and \$1 for freight.....	1 00	Plainville. Cong. Sab. Sch. to const. CHAS. LAWRENCE, L. M.....	30 00
Bradford. Young Ladies of Bradford Sem. \$10 for Atlanta, Ga.; "A Friend" \$5.....	15 00	Preston City. Cong. Ch. and Soc.....	32 50
Brimfield. Mrs. P. C. Browning \$10.; J. A. Upham \$3.....	13 00	South Norwalk. Cong. Sab. Sch. \$100.; F. N. \$1.....	101 00
Cambridgeport. Ladies Aux. \$19.25; J. S. P. 50c.....	19 75	Southport. Rebecca Pennell.....	5 00
Concord. Trin. Cong. Ch. and Soc.....	37 50	Stonington. Cong. Ch.....	64 72
Conway. Mrs. O. S.....	1 00	Thomaston. Cong. Ch.....	55 38
Dana. Cong. Ch. and Soc.....	3 00	Washington. "A Few Friends".....	12 50
Dorchester. Mrs. R. M. L.....	25	Waterbury. "A Friend".....	30 00
Dracut. First Cong. Ch. and Soc.....	25 00	Wethersfield. "A Lady".....	25 00
Fitchburgh. Cal. Cong. Ch. and Soc. \$183 to const. REV. S. J. STEWART, L. M.....	183 00	West Killingly. Isaac T. Hutchins.....	5 00
Fitchburg. ESTATE of Deborah Snow.....	6 68	Westport. Amsey Warren.....	5 00
Great Barrington. "A. C. T.".....	1 00	Windsor. Cong. Ch.....	5 00
Hatchville. Mrs. V. H.....	1 00	NEW YORK, \$802.31.	
Harvard. Cong. Ch. and Soc.....	36 50	Camden. "A Friend".....	1 00
Harwich Port. Rev. J. R. Munsell.....	5 00	Brasher Falls. Elijah Wood.....	15 00
Hopkinton. Cong. Sab. Sch. \$26, bbl. of C. Jamaica Plain. "A Friend".....	26 00	Brooklyn. Julius Davenport, \$50.; Mrs. Lewis Tappan \$10.....	60 00
Lynnfield Centre. Cong. Ch. and Soc.....	5 25	Buffalo. W. G. Bancroft.....	200 00
Matfield. Mrs. S. D. Shaw.....	2 25	Elmira. Park Ch. Sab Sch., for the debt.....	60 00
Merrimack. John K. Sargent \$3, Chas. N. Sargent \$2.....	5 00	Evans. Individuals, for mag.....	1 00
Millbury. First Cong. Sab. Sch. \$25, for Student Aid, M. D. Garfield \$5.....	30 00	Gaines. M. & B. H.....	50
Newbury. Ladies of First Parish, bbl. of C. for Selma, Ala.....		Grandby Centre. J. C. Harrington.....	10 00
Newburyport. Mrs. J. C. Cleveland bbl. of C., val. \$60.50, for Tilledaga, and \$3 for freight.....	3 00	Gouverneur. Eli Mix.....	15 00
New Marlborough. First Cong. Ch. and Soc.....	11 80	Hamilton. Second Cong. Sab. Sch., for the debt.....	30 00
Northampton. "A Friend".....	200 00	Hopkinton. Cong. Ch.....	8 87
Northborough. Ladies' Sewing Circle, bbl. of C., for Atlanta, Ga.....		Kingsborough. J. W.....	1 00
North Brookfield. Union Cong. Ch. and Soc.....	63 87	Oriskany. Mrs. L. B. Porter \$5.; Rev. S. F. and L. H. Porter \$5.....	10 00
		New York. Rev. L. D. Bevan, D. D., \$50, for the debt; Mrs. Hannah Ireland \$50; Rev.	

C. P. Bush, D. D., \$5; "A Friend" \$5, for rebuilding, and bundle of C	110 00
Parma. Ezekiel Clark, deceased, by Mrs. Clark	5 00
Penn Yan. Chas. C. Sheppard	150 00
Poughkeepsie. First Reformed Ch.	10 12
Poughquag. E. W. S.	25
Ransomville. John Powley	5 00
Rodman. John S. Sill	5 00
Saratoga Springs. Nathan Hickok	2 00
Sherburne. First Cong. Ch.	59 57
Spencerport. Cong. Ch. and Soc. \$17; Mary E. Dyer \$10	27 00
West Chazy. Rev. L. Prindle	5 00
Westport. Mrs. A. M. S.	1 00
"A Friend"	10 00

PENNSYLVANIA, \$85.

Clark. Mrs. Elizabeth and Miss Eliza Dickson	30 00
Norristown. Mary W. Cook	10 00
Pittsburgh. 6th Ward Mission Sab. Sch., connected with Third Presb. Ch., for Student Talladega C.	15 00
Washington. "A Friend of the Freedmen"	30 00

OHIO, \$206.49.

Castalia. Cong. Ch.	10 43
Berlin Heights. Cong. Ch.	4 00
Brighton. Mrs. L. A. Strong	5 00
East Toledo. Cong. Ch.	11 00
Edinburgh. Cong. Ch. and Soc. \$16.50; Mrs. A. Hayden \$5	21 50
Harmar. Cong. Ch.	60 06
Harrison. John D. Bowles	10 00
Mansfield. E. Sturges, Sen.	50 00
Mechanicstown. Mrs. S. M.	50
Nelson. Dea. Harvey Pike	10 00
Windham. T. Wales	5 00
Wooster. Daniel Bates	2 00
Parisville. Welsh Cong. Ch. \$15.30, incorrectly ack. in Dec. paper from Painesville.	4 00
Pittsville. Cong. Ch.	4 00
Sheffield. Cong. Ch.	13 00

INDIANA, \$2.

Versailles. J. O. Nichols	2 00
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ILLINOIS, \$1,465.23.

Chesterfield. Cong. Ch. (ad'l)	17 00
Chicago. New England Cong. Ch. (of which \$5 for Straight U.) \$127.42; Philo Carpenter \$5; W. C. Grant \$5, for Atlanta U.	237 42
Crystle Lake. ESTATE of Simon S. Gates, by Wm. D. Gates, Ex.	1,000 00
Bunker Hill. "Mrs. S. V. M. Q."	10 00
Buda. Cong. Ch.	20 00
Downer's Grove. J. W. Bushnell	5 00
Farmington. Phineas Chapman	44 00
Granville. First Cong. Ch.	80 26
Griggsville. J. Green	5 25
Ivanhoe. Mrs. L. C. S.	1 00
Lee Centre. Cong. Ch. \$13.30, and Sab. Sch. \$3	16 30
Onarga. Mrs. L. C. Foster	100 00
Rockford. Ladies' Soc. of First Cong. Ch., for Student, Talladega C.	12 00
Sheffield. First Cong. Ch., for Student Aid, Fisk U.	15 00
Wheaton. Cong. Ladies' Benev. Soc., 2 bbls. and 1 box of C., val. \$54.60, by Mrs. H. W. Cobb, for Savannah, Ga.	2 00
Woodburn. Cong. Ch.	2 00

MICHIGAN, \$998.35.

Chesterfield. Cong. Ch.	2 00
Clare. Mary E. Norris	5 00
Covert. Cong. Ch. and Soc.; M. C. Coll.	2 62
Detroit. First Cong. Ch. \$337.24; Mrs. Z. Eddy, \$10; Edith Eddy, Alice M. Eddy and Mrs. G. F. Milton \$5 ea.; "A Friend" 50c.; Mrs. C. C. Foote \$25, for a Teacher	387 74
Detroit. ESTATE of Mrs. Harriet Stewart	225 10
Dorr. First Cong. Ch.	6 00
East Riverton. Mrs. J. S. Barnes	3 00
East Saginaw. Mrs. Miram Seymour	5 00
Grand Blanc. Cong. Ch. \$13; Cong. Sab. Sch. \$20, for Student Aid, Fisk U.	33 00
Greenville. Cong. Ch.	54 50
Jackson. First Cong. Ch.	53 00
Joyfield. Coll. by Rev. J. S. Fisher	10 20

Kalamazoo. J. W. S.	25
Lowell. Jeremiah Stanard	200 00
Mancelona. Cong. Ch.	86
New Haven. Cong. Ch.	3 60
St. Johns. Cong. Ch.	4 72
Union City. Mrs. L. H. Hungerford, bbl. of C., val. \$25, for New Orleans, and 60c. for freight	60
Westwood. Cong. Ch.	1 16

WISCONSIN, \$177.25.

Appleton. Mrs. Minnie Pfennig \$5; others \$2, for Atlanta U.	7 00
Barabos. Cong. Ch.	8 50
Beloit. First Cong. Ch.	21 30
Bristol and Paris. Cong. Ch.	20 00
Dartford. Cong. Ch.	7 45
Eau Claire. W. W. C.	1 00
Fort Howard. Mrs. C. L. A. Tank	50 00
Genesee. Cong. Ch.	8 00
Janesville. L. P. L.	1 00
La Crosse. First Cong. Ch.	30 00
Milwaukee. E. B., for Atlanta U.	1 00
River Falls. Wm. M. Newcomb \$10; S. Wales \$2	12 00
"A Friend"	10 00

IOWA, \$195.48.

Belleplain. J. P. Henry \$10; Rev. David Lane \$5	15 00
Castalia. W. H. Baker, to const. Mrs. HARRIET P. CLARK, L. M.	45 00
Cincinnati. Cong. Ch.	2 25
College Springs. Cong. Ch.	8 20
Corning. Cong. Ch.	3 00
Council Bluffs. Cong. Ch.	22 72
Denmark. Cong. Ch.	57 17
Emerson. Mrs. E. H. D. F.	1 00
Lewis. Cong. Sab. Sch.	5 44
Maquoketa. Missionary Soc. of Cong. Ch.	23 20
Prairie City. First Cong. Ch.	4 50
Waverly. Cong. Ch.	8 00

MINNESOTA, \$112.23.

Minneapolis. Plymouth Ch.	17 47
Northfield. Cong. Ch.	43 99
Winona. First Cong. Ch.	50 77

NEBRASKA, \$32.

Beatrice. Melinda Bowen	5 00
Nebraska City. "A Friend" \$10; Woman's Miss. Soc. of First Cong. Ch. \$5; K. U. S. S. Class \$2, for Cal. Chinese M.	17 00
Strahlenburg. Pilgrim Ch. \$5; "A Friend" \$5	10 00

OREGON, \$20.

Eugene. Mrs. L. W. Judkins	20 00
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DISTRICT OF COLUMBIA, \$10.

Washington. Mrs. A. N. Bailey	10 00
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TENNESSEE, \$432.75.

Memphis. Le Moyne School	101 00
Nashville. Fisk University	281 75

NORTH CAROLINA, \$208 59.

Raleigh. Public Fund \$200; Washington Sch. \$8.59	208 59
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SOUTH CAROLINA, \$201.13.

Charleston. Avery Inst.	201 13
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GEORGIA, \$313.65.

Atlanta. Atlanta University \$91.40; Rev. Joseph Smith \$25, for Student Aid	116 40
Macon. Lewis High School	47 25
Savannah. Rent	150 00

ALABAMA, \$240.

Selma. Rent \$100; Cong. Ch. \$3.20	103 20
Talladega. Talladega College	136 80

LOUISIANA, \$79.50.

New Orleans. Straight University	79 50
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DOMINION OF CANADA, \$20.52.

Toronto. J. Thorn (\$10 of which for Cal. Chinese M.)	20 52
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HAWAIIAN ISLANDS, \$1,000.

"A Friend"	1,000 00
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Total. \$13,507 25

Total from Oct. 1st to Nov. 30th. \$24,789 12

H. W. HUBBARD,

Asst. Treas.

Constitution of the American Missionary Association.

INCORPORATED JANUARY 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society: to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This society, in collecting funds, in appointing officers, agents and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches or individuals agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notifications of the meeting.

* By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith and holy obedience in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also a mission in AFRICA.

STATISTICS.

CHURCHES: *In the South*—In Va., 1; N. C., 5; S. C., 2; Ga., 11; Ky., 5; Tenn., 4; Ala., 12; La., 12; Miss., 1; Kansas, 2; Texas, 4. *Africa*, 1. *Among the Indians*, 2. Total, 62.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH. *Chartered*: Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn., Tougaloo, Miss.; New Orleans, La.; and Austin, Texas, 8; *Graded or Normal Schools*: at Wilmington, Raleigh, N. C.; Charleston, Greenwood, S. C.; Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala.; Memphis, Tenn.; 11; *Other Schools*, 7. Total, 26.

TEACHERS, MISSIONARIES AND ASSISTANTS—Among the Freedmen, 209; among the Chinese, 17; among the Indians, 16; in foreign lands, 10. Total, 252. STUDENTS—In Theology, 74; Law, 8; in College Course, 79; in other studies, 5,243. Total, 5,404. Scholars taught by former pupils of our schools, estimated at 100,000. INDIANS under the care of the Association, 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK.....H. W. Hubbard, Esq., 56 Reade Street.

BOSTONRev. C. L. Woodworth, Room 21, Congregational House.

CHICAGORev. Jas. Powell, 112 West Washington St.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; To Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament, are earnestly requested to use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses [in some States three are required—in other States only two], who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.